THE
Dan Smoot Report

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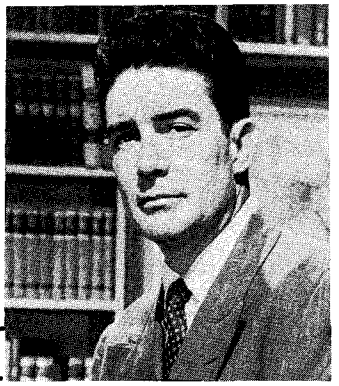

DAN SMOOT

THE HOPE OF THE WORLD

In this published *Report* and in my broadcasts every week, I try to use fundamental American constitutional principles as the yardstick for measuring the political and social and economic problems of our time. Hence, it is important to me that I set aside one *Report* each year in which—instead of criticizing the people and policies which violate those principles — I reaffirm my faith in the principles: restate my own conclusions about the origins of the great American ideal.

Christmas is an appropriate season for this positive reaffirmation, because, as I see it, the beginning of the United States of America was the most dramatic and significant episode in a long pilgrimage — the pilgrimage of the Christian idea of law, liberty, and self-government. Christianity is the master principle of our organic documents of government — the Declaration of Independence, the Constitution, and the Bill of Rights.

The act of infinite love and mercy which sent Jesus into the world to save men from sin implanted in the minds of men the idea that individual man is a creature of infinite importance. The life and teachings of Jesus, and the work and example of His Disciples, magnify the importance of the human *individual*, minimize the importance of human *masses* and human *society* and human *government.*

When Jesus selected his disciples, he did not go to the great universities, to the centers of intellectualism. He did not try to create a sudden mass movement by picking a large number of outstanding people. He chose a dozen obscure men, mostly fishermen, who lived by heavy labor.

After the Crucifixion, when Peter stood up among them, to conduct the business of choosing a disciple to replace the traitor Judas, the number of names together were about one hundred and twenty.

What could this small group of people do in a world that was pagan, where Christians were, in a sense, outlaws, hated and persecuted? They remade the world, uprooting ancient and powerful civilizations, planting the seeds of new ones. Nowhere in the annals of mankind can there be found more thrilling proof of the power, importance, and unlimited possibilities of the human *individual* who is fired by faith.

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Neither Paul nor any of the other early Christians had any particular interest in social reform or political revolution. Their dedication was spiritual; yet, at the core of Christian faith is the most revolutionary idea ever conceived: the idea that individual man, regardless of who he is, is infinitely important.

Many Christian denominations and sects believe, of course, in original sin: that man is born in sin — an unworthy, corrupt being who can be saved only by the Grace of God, through Jesus Christ. All Christians who cling to fundamental truth believe that man is imperfect, hopeless, and lost, without the Saving Grace of Jesus.

Yet it was Christianity which gave birth to *individualism* — belief in the sacred importance of the human individual. How?

Individual man is imperfect, yet God created him and so loved him that He sent His only begotten Son to save him from sin. That is the basic Christian idea. After such an idea had worked for centuries in the finite minds of men, it led to an obvious conclusion: individual man, the object of such infinite grace and mercy, must be important, the most important creature on earth. This is the origin of the basic American *political* ideal: that man gets all his rights and powers from God, the Creator; that government is a weaker and less important creature than man, because government was created *by man.* It was created, in fact, as a mere tool to serve the simple and limited purpose of securing for man the God-given blessings that were already his.

Man, with all his corruption and imperfections, can become a son of God, by the simple act of being born again in faith.

There is another profound Christian truth: God's promise of salvation is conditional - that is, it depends on man doing something. Man must voluntarily accept God's grace: God does not force it upon him; and man must, as a responsible individual, to the limit of his ability, consciously understand what he is doing when he accepts Grace through faith.

That is the Christian idea of individual responsibility, which is inseparable from individual importance and individual freedom. This Christian concept (bearing overtones of the three-in-one, or trinity, idea of God) came to be known as individualism; and Christian individualism was *the* bedrock on which the American nation was founded.

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AMERICA: Culmination of the Christian Ideal

The beginnings of America were Christian.

Most organic documents of government in America — the Mayflower Compact of 1620; the Declaration of Independence of 1776; the Constitution of 1787 — give recognition to God.

While the *Mayflower* rode at anchor in Provincetown Harbor, near Christmastime, 1620, the Pilgrims aboard decided to form a government before going ashore in the new world. Hence, they wrote and signed the Mayflower Compact. They dated it "*Anno Domini*, 1620." That phrase, freely translated to give the full meaning intended, says, "in the sixteen-hundred-and-twentieth year of our Lord and Savior, Jesus Christ."

Here is how the Mayflower Compact begins:

"In the name of God, amen, we whose names are underwritten . . . having undertaken for the glory of God, and advancement of the Christian faith, and the honor of our King and country, a voyage to plant the first colony in the northern parts of Virginia, do by these presents, solemnly and mutually in the presence of God and one another, covenant and combine ourselves together into a civil body politic."

When the Constitutional Convention met at Philadelphia in 1787, the delegates could reach no agreement on the kind of national government needed — a kind which would bind the individual states together in a union for protection against foreign powers and for preventing wars among

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themselves, but which would, at the same time, preserve the sovereignty of the individual states, leaving to the people their God-given rights to govern themselves in their own states, without interference from the national government.

The Constitutional Convention was on the point of breaking up. Benjamin Franklin pulled the thing together. Addressing the Convention on June 28, 1787, Franklin said:

"How has it happened, Sir, that we have not hitherto once thought of humbly applying to the Father of lights to illuminate our understandings? . . .

"I have lived, Sir, a long time, and the longer I live the more convincing proofs I see of this truth; that God governs in the affairs of men. And if a sparrow cannot fall to the ground without His notice, is it probable that an empire can rise without His aid?

"I . . . believe that without His concurring aid we shall succeed in this political building no better than the builders of Babel."

In the bequest that established Harvard College, old John Harvard laid down certain rules and precepts that were to be observed. One of them read:

"Let every student be plainly instructed and earnestly pressed to consider well the main ends of his life and studies; to know God and Jesus Christ which is eternal life and therefore to lay Christ in the bottom as the only foundation of all knowledge and learning and see the Lord only giveth wisdom. Let everyone seriously set himself by prayer in secret to seek Christ as Lord and Master."

We hear a lot of talk about *Americanism.* If you want to know what it really is, read the Declaration of Independence. *There* is the essence of Americanism; and the essence of the Declaration is a Christian assumption:

"We hold these truths to be self-evident: That all men are . . . endowed by their Creator with certain unalienable rights."

There were no arguments or committee meetings or panel discussions about it: Simply, we proclaim these things as truth because we know them to be truth! Here, in paraphrase, are the truths which they proclaimed:

Government derives its just powers from us, the governed. We want it clearly understood, moreover, that the grant of power which we make to government is very limited. Even though we must delegate to government enough power to protect all of us from one another, and from possible foreign enemies, we have certain rights which we are not willing to surrender or modify for any purpose whatever. We call these rights unalienable because God, our Creator, endowed us with them: we consider them sacred. Each one of us as an individual, whether rich or poor, weak or strong, has certain rights that God has given him and that no power on earth can take away, neither government, nor an organized group, nor an overwhelming majority of the people themselves.

Among these sacred rights are Life, Liberty, and the Pursuit of Happiness. Initially, we said *Life, Liberty,* and *Property*; but we changed *Property* to *Pursuit of Happiness* to enlarge the area of rights which we consider sacred.

After winning the independence they had declared, and after writing a Constitution to make the necessary grant of limited power to a central government, the Founding Fathers worried about that matter of their sacred and unalienable rights. In the first section of their Constitution, where they granted power to the new government, they started off by saying, "The powers *herein* granted."

They meant that the government should have no powers except those specifically listed in the Constitution. But was that sufficiently clear and emphatic? Perhaps not. The Founding Fathers decided to make certainty doubly certain. They wrote a Bill of Rights (the first ten amendments to their Constitution), not asking the government for any rights, but specifically listing certain God-given rights and telling government that it must not, could not, tamper with them.

Congress shall make no law abridging these

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specific, sacred rights of ours.

That is the meaning of the American Constitution and Bill of Rights.

Where did such notions of government come from? They were sent into the world at Bethlehem, on a night that was silent and holy, on the first day of the first year of Our Lord and Saviour Jesus Christ.

The Christian concept of equality (also written into the Declaration of Independence: All men are *created* equal) is not tainted with materialism. Jesus rather impatiently said that the poor are always with us. His concept of equality had nothing to do with man's physical attributes and possessions, or with the general distribution of worldy goods. The teachings of Jesus did not imply mass organization and standardization of people, or world-wide uniformity, or a universal leveling of mankind. They implied the opposite. Jesus taught that the creatures of God are equal before God, *regardless of their status on earth.*

The Christian concept of equality is spiritual. It has nothing to do with my income or my health or my environment. It simply gives me — a little, imperfect man, born in sin — an individual, personal relationship with God: a relationship equal to that of any other man on earth. In short, Christianity exalts individualism, stressing the importance and the exclusive dependence on God and self of the human individual.

These Christian ideas of the sacredness and infinite worth of the human personality had to lie germinating in the minds of men for eighteen centuries — long enough to form fundamental thought patterns — before they found expression in a charter of government for a great nation: America.

* * * * *

THE IRREPRESSIBLE CONFLICT

The strength and culture of America, built on faith in Jesus Christ, will start degenerating when Americans no longer hold aloft the central tenet in Christian faith — namely, that the human individual (not the *masses* or *society*, but the *individual*) is a divinely important being, because God sent His only begotten Son into the world to make a blood atonement for the sins of individuals.

The strength and culture of communism-socialism-fascism, built on faith in the almighty state, or government, would die if heavily infiltrated with Christian individualism, because the central tenet of communist-socialist-fascist faith is that the individual is nothing; the State (or society, or the masses, or government) is everything.

Hitler and his henchmen said it bluntly a thousand times:

"Der einzelner ist nichts; das volk ist alles; Heil Hitler!"

In a thousand different ways and on a thousand different occasions, Marx, Engels, Lenin, Stalin, Khrushchev said the same thing. To communists-socialists - fascists no treatment of an individual is considered abuse, if meted out to serve the socialistic cause: murder, kidnapping, arson, robbery, blackmail, treason — all are justified if committed in the interests of the materialistic faith that the individual is nothing, society is everything.

Thus, the current conflict between the Union of Soviet *Socialist* Republics and the United States is not merely a rivalry between two nations. It is a clash of two opposite ideologies, of two irreconcilable faiths, one of which is doomed to destruction. Socialism can neither be appeased nor contained, because it is built on the notion that it must conquer all or die. All communist talk about wanting peaceful coexistence with the west is a lie intended to disarm and confuse. Communists not only do not want peaceful coexistence: they don't even think it possible.

They are probably right. Socialism could not survive, in an intellectual climate where Christian ideals prevail, because socialism is fundamentally

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atheistic: it is a belief in all-powerful government rather than in all-powerful God. America, on the other hand, could not survive if the Christian base of her institutions were destroyed, because the foundation of Americanism is Christian.

The great battle for freedom is primarily a battle for the minds and souls of men. It can be won only if free men are aflame with a faith greater than that of their enemies.

Could the horrible socialist concept of man as an unimportant unit in a soulless something called *the masses*, win converts among free men? Could materialistic faith in socialism ever have a stronger appeal to free men than Christian faith in the divine importance of individuals?

It has.

The blossoming of socialism occurred in the modern world almost simultaneously with explosively sudden, world-wide developments in the physical sciences. In the new enthusiasm for science, a monkey-like amazement at his own inventive cleverness replaced man's ancient awe for things spiritual. In the twentieth century, the easy material promises of socialism presented themselves as a new faith and captured some of the most cultivated minds in the Christian world.

* * * * *

SOCIALIZING THE GOSPEL

We will find our most fertile field for infiltration of Marxism within the field of religion, because religious people are the most gullible and will accept almost anything if it is couched in religious terminology.

Lenin made this prediction to the students of revolution in Moscow after the bolsheviks had found it impossible to destroy the churches from without.

They could seize the church buildings and disperse the congregations and make men afraid to attend public worship service — and they did. They could convert sanctuaries into soldiers' barracks, and taverns, and dance halls — and they did. They could imprison, torture, and murder clergymen — and they did. But they could not force Christian faith out of the hearts and minds and souls of men.

Hence, Lenin ordered a change of tactics: infiltrate the churches so that their destruction could be performed gradually, from within, by church people themselves. Reinterpret the Scriptures in such a way as to remove the diety of Christ and convert Him into a socialist. Distort Biblical sermons on charity to prove that government should take over all property and divide it up to achieve economic equality for all.

In short, if you will strain all spiritual content out of Scripture, you can break religion's hold upon the people: God is changed from an all-powerful, all-knowing, and very personal heavenly Father — into some kind of vague, undefined universal force. Jesus is no longer a Deity — God Himself. Jesus becomes merely a great man, a teacher, a philosopher, a social reformer.

A church establishment built on such notions as these is not an insurmountable obstacle in the path of the socialist revolution. On the contrary, it can become a very useful instrument for promoting socialism.

You could fill a room full of reliable statistics to show that thousands of church people have supported hundreds of communist causes. But it wouldn't do any good.

No one would pay any attention to you except some top officials of great church organizations—like the National Council of Churches; and they would merely howl you down as a fool and trouble maker.

In a way, church officials are correct in belittling the importance of the communist fronts.

The important question is whether Christian preachers have rejected or corrupted the funda-

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mental doctrines of their faith.

The fundamental doctrine of Christianity is that imperfect man can be saved only by the grace of Jesus Christ.

The fundamental doctrine of socialism is that all of man's sins — all evils on earth — result from man's physical environment. Consequently, government can create paradise by taking total control of the lives of all the people; all the evils on earth can be legislated away if government has enough power to create the right environment — enough power to regulate and control and redistribute until everyone has an equal share of everything!

It is at this point that preachers who regard themselves as Christian socialists begin to substitute government for God. It is at this point that the social gospel becomes socialism.

The social gospel originated in the belief that Christians must be known by their works. It's not enough for a man to believe in Jesus. He must also behave like a believer — must carry out Jesus' instructions to all believers: treat others as you would like them to treat you; love your neighbor as yourself; share your blessings with people less fortunate than yourself.

Hence, the typical old-fashioned social-gospel preacher was one who exhorted his congregation to lead better lives. But as the years rolled by and people kept on sinning, the newer crop of social gospel preachers seemed to lose faith in exhorting and praying. Many modern liberal clergymen turn to government, and not to God, to correct evils in the society around them.

Many modern liberal ministers seem to have lost confidence in God. They react to problems around them by exerting pressure, in the name of Christian churches, for federal laws which will impose their notions of equality and morality on the entire nation. They do not believe in voluntary, individual Christian giving — except to their own churches. They believe in organized political pressures for legislation which will force other people to give.

Great numbers of modern clergymen apparently have come to regard their job as being, not ministers of the Gospel of Jesus, but formulators of public opinion on the economic and social problems of our times. They have become class-conscious political robinhoods: perpetually petitioning government to take money away from one group of citizens for distribution to another group.

One odd thing about the advanced theological education which has taught America's modern clergymen to despise America's profit-motive economic system: it has failed to tell them what they are going to do for church buildings, and church printing presses, and church equipment, and church salaries after they have eliminated the American system of profit-motivated capitalism.

Every church property and every preacher's salary in the United States are produced by individual people working for a profit.

Well-informed investigators and scholars in the security field are gravely concerned about what is going on in the religious field. They are not worried about the 25,000 identifiable members of the Communist Party, USA. They are not gravely worried about the clergymen who have had some connection with communist activities.

Most of these latter are loyal to God and country. Many of them got into communist fronts because they couldn't tell them from respectable organizations.

There is the danger: the language of modern liberalism is so similar to the language of communism; the root ideas of socialism are so closely akin to contemporary doctrines of the social gospel — that many cannot tell the difference.

* * * * *

HOPE

Christian leaders are concerned about contem-

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porary attacks on the Christian churches. I share that concern.

Carping and unjustified criticism of our churches provides fodder for the propaganda mills of the enemy. Yet, if Christian congregations of America do not become critically conscious of the basic issues involved in the struggle of our times, and do not exert every effort to correct grave errors on the part of the professional and lay leadership of the churches, the great Christian institutions will, at best, be nothing better than pleasant social organizations. At worst, they can become dangerous propaganda centers for socialism.

The great struggle of our time is a war to the death between the Christian forces of freedom and the atheistic forces of slavery. It is, therefore, dangerously significant that American Christians will tolerate any gesture on the part of their own church organizations to announce neutrality in this great struggle, or tolerate any friendly fraternizing with the known agents of communism, or tolerate a "brotherhood" brainwash which results in the outlawing of Christian instruction for their children.

Having been reared and educated in the intellectual atmosphere of the twentieth century — an atmosphere laden with the virus of socialism — many of our Christian leaders seem never to have learned, or to have forgotten, that the Gospel of Jesus is spiritual. They think it is merely a moral message to help men solve the material problem of human relations. Hence, they easily identify the teachings of Jesus with the socialistic ideal of enforced materialistic equality for the human race. They show more zeal for "brotherhood" and "togetherness" than for the saving grace of our Lord Jesus.

This withering of spirituality and growth of materialism are primary characteristics of the twentieth century.

How late is the hour in the night of our history?

Not too late.

The hope of our times — the hope of mankind for all future ages — is that Christians (in America, at least) have at long last begun to return to the Faith of their fathers.

Americans are beginning to hunger for spiritual sustenance. Intelligent men are realizing that science is a mighty tool which God provided. Instead of arrogantly rejecting God, because they now have science, they are growing more humble because it took the human race so long to develop something that God made possible when He created the human mind.

WHAT YOU CAN DO

Washington officialdom uses your taxes for programs that are creating vast cesspools of waste and corruption — and dragging our Republic into the quicksands of socialism. What can you do about it?

You can help educate and arouse the people who elect men responsible for harmful programs of government. When enough other Americans know and care as you do, political action to restore our Republic will come.

If *The Dan Smoot Report* was instrumental in bringing you to the point of asking what *you* can do about saving the country from mushrooming big government, here is a checklist for you: Have you urged others to subscribe to the *Report?* Have you sent them reprints of a particular issue of the *Report?* Have you shown them a Dan Smoot film? Have you ever suggested a Bound Volume of *The Dan Smoot Report* for use by speakers, debaters, students, writers? Have you read and passed on to others any of the Dan Smoot books — *The Invisible Government, The Hope Of The World, America's Promise?*

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Instead of accepting the socialistic credo that man with science and with "scientific political organization" no longer needs God but can lift himself by his bootstraps, intelligent Americans are beginning to realize that a worship of "Science" and of "Scientific political organization" will create a Frankenstein monster capable of destroying the human race.

Is it not obvious that every major "miraculous" break-through in scientific discovery, though it may solve a multitude of material problems for men, creates more fearful dangers for the human race than the most unenlightened savage could ever imagine in the dark fog of his superstitions?

Is not the world today a more frightened, distraught, frenzied, and "insecure" place than ever before in the long, tragic history of man's struggle for enlightenment?

People who have for a long time — out of ignorance, or indifference, or something — followed the leadership of misguided men, into a deadend of frustration and doubt and fear, are now beginning to search for the unsearchable riches of Christ.

It came upon the midnight clear. As the white flocks lay sleeping along the hills of Galilee, Christ was born.

And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round them; and they were sore afraid.

And the angel said unto them:

"Fear not, for behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord."

That is the hope of the world.

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THIS ISSUE

This issue of the *Report* is taken from Dan Smoot's first book, *The Hope of The World.* Price: $2.00, postpaid by mail from the office of The Dan Smoot Report

WHO IS DAN SMOOT?

Born in Missouri, reared in Texas, Dan Smoot went to SMU in Dallas, getting BA and MA degrees in 1938 and 1940. In 1941, he joined the faculty at Harvard as a Teaching Fellow in English, doing graduate work for a doctorate in American Civilization.

In 1942, he left Harvard and joined the FBI. As an FBI Agent, he worked for three and a half years on communist investigations in the industrial Midwest; two years as an administrative assistant to J. Edgar Hoover on FBI headquarters staff in Washington; and almost four years on general FBI cases in various parts of the nation.

In 1951, Smoot resigned from the FBI and helped start Facts Forum. On Facts Forum radio and television programs, Smoot spoke to a national audience, giving *both* sides of controversial issues.

In July, 1955, he resigned and started his present independent publishing and broadcasting business — a free-enterprise operation financed entirely by profits from sales: sales of *The Dan Smoot Report,* a weekly magazine; and sales of a weekly news-analysis broadcast, to business firms, for use on radio and television as an advertising vehicle. The *Report* and the broadcast give only *one* side in presenting documented truth about important issues — the side that uses the American Constitution as a yardstick. The *Report* is available by subscription; and the broadcasts are available for commercial sponsorship, anywhere in the United States.

If you think Dan Smoot is providing effective tools for Americans fighting socialism and communism, you can help immensely — by helping him get more customers for his *Report* and broadcasts.

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